

July 7
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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"If you choose to look upon human existence as drama forget not the Author, I pray you; if you conceive of it as oratoric or anthem, remember the Composer. The theatre of life is no mimic stage; the play is real; the players are living their parts, lightsome or tragical, usually both in alternation."—JAMES E. TALMAGE.

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HUMAN NATURE AND DIVINE

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

THIS is a session of the quarterly conference of the Salt Lake Stake of Zion, which I should add is one of a hundred and four main divisions called stakes in this region, embracing Utah and parts of contiguous states. Besides these we have many missions covering the rest of this great country, and others established in foreign countries.

This particular stake embraces thirteen subdivisions, each termed a ward, and presided over by a bishopric, which really consists of three presiding High Priests, one of whom is an ordained bishop; the others are his counsellors. The stake as a whole is presided over by three High Priests, one of whom is the president of the stake and the other two are his counsellors. The Church as a whole is presided over by a First Presidency, which, when complete, comprises three presiding High Priests, one of whom is the president of the Church, the others being his counsellors.

The quarterly conference mentioned is somewhat significant of our order and organization. The members of each stake are called together at quarterly intervals in conference, at one session of which the officers are presented by name and are voted upon by the people, by the uplifted hand, thus determining as to whether those officers shall continue for the ensuing period, and as to whether they have the faith, the support and the prayers of the people.

And so as to the Church in its entirety; general conferences

are called every six months, and all the general authorities and officers of the Church as a whole are presented by name before the membership for the sustaining vote. Thus the principle of a true democracy, a theodemocracy, is manifested in the Church, and thus the principle of common consent receives recognition. For while this is, as we proclaim in all humility, yet with boldness and certainty, the Church of Jesus Christ, it is also the Church of Latter-day Saints. Therefore, it carries a compound name title, the Church of Jesus Christ of Latter-day Saints, and this name we affirm was given by direct revelation.

I take it that there is more than mere description in that title. The head of the Church of Christ is Christ, of course, but the organization among men is operated or directed by those who are chosen or appointed by revelation to be the representatives of the great Head in the affairs of the Church as an earthly organization. We, therefore, the Latter-day Saints, are responsible for the proper conduct of our Church in all material affairs and in spiritual education and leadership, for it is the Church of the Latter-day Saints which is the Church of Jesus Christ.

SUCCESSIVE RESTORATIONS OF THE CHURCH

The Church of Christ has been upon the earth in other, therefore earlier, dispensations. The Saviour restored it and established it anew during His personal ministry in the flesh. That was in the former days. We designate it as the Primitive Church. And this is the same Church, so far as its divine headship is concerned. Nevertheless, this is the Church of Christ restored to the earth, re-established in this dispensation, which we hold, according to scripture and direct revelation, is the last dispensation, not in the sense of the last that has been, the latest, but the last that is to be prior to the coming of the Christ in what is known as His second advent. This, therefore, is the Church of Jesus Christ, as it exists in these latter days, and it is designated accordingly.

There is something very impressive to me about a worshipping assembly. I feel an influence among people who assemble with solemn purpose and honest intent to worship God such as I find in no other gathering. This is as it should be, and as I hold as a firm belief and shall hold to it until, if possible, I learn otherwise, that we have come together this afternoon with the spirit of worship in our hearts. We worship the Lord our God; and in order that we may worship Him intelligently we must know something about Him. It is, therefore, a part of worship to learn of God and of His ways, of His will, of His purposes, of His commandments unto the people.

By cultivating a love for the things of God and living thereby we become imbued with the divine spirit to the extent that our natures are spiritualized and we see what otherwise would be perhaps imperceptible or invisible to us. I call to mind

that Paul, in addressing a letter to the Corinthians, drew attention to the fact that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2: 14.) The spiritually minded man is in touch with the divine source of energy and truth. "The natural man"—Paul so designates the man of the world in the sense of one who has interest, deepest interest, only in the affairs of this world, in the conditions and possibilities of this mortal life. The natural man may be said to be the one who is following what is called the impulses of human nature.

Quite a question, indeed, is that: What is human nature? Someone facetiously remarked recently in commenting upon the troubles existent in the world: "There is a good deal of human nature in men, and they are getting more of it every year." Plainly, the one who made that remark looked upon human nature as being not altogether good, but he was contemplating only one phase of human nature, I take it, for I believe that true human nature is fundamentally good.

ADAM'S "FALL" NOT AN ACCIDENT

We recognize the fact that in the beginning—whatever that expression may mean; let us say with the origin of the Adamic race upon the earth—that men were good. They tried to follow the will and commandments of their God. That is set forth very plainly in the scripture known to us as the Book of Moses, wherein we find a record of the doings of Adam after he had passed through that experience which we call "The Fall." In passing let it be said that Adam knew very well what he was doing when he thus fell. Did not the ancient apostle declare that Adam was not deceived in that act of transgression, as we call it, because it was an act of disobedience to a definite commandment and law that had been given unto him? But after he had fallen and, as the scriptures tell us, had been taken out, yes, driven out, of that particular spot called the Garden of Eden, he was much concerned over his future, and he was commanded to offer sacrifices. He was to take of the firstlings of the flock and make sacrifices unto the Lord. He straightway set about doing that, and offered these sacrifices in the manner commanded.

Again, incidentally, let me say that those who claim that the present condition of the human race is wholly and solely the result of evolution—evolution in the physical structure of man, evolution in the operation of his mind—acknowledge that they can find no evolutionary explanation of the origin of the practice of offering sacrifices. They cannot find anything inherent in the mind of man that would lead him to make such offerings unto the Lord, particularly bloody sacrifices, in which the animal is slain and laid upon the altar.

But as Adam was engaged in that sacred service and ordinance, as we read, after many days an angel of the Lord appeared unto him and asked: "Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." A very faithful, obedient and trustful soul was Adam, to whom the commandment of the Lord was 'all-sufficient. He did not undertake to explain for he could not, but he knew that the Lord had commanded him to do the thing, and that was enough for him. That act of obedience brought forth a revelation of surpassing importance in that early day of history of the race of Adam's posterity:

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. (Moses 5:7, 8.)

That may be of interest to our friends who are trying to find the nature of the origin of altar sacrifice. It was established by the command of the Lord and it was a prototype of or in the similitude of the great sacrifice that later would be consummated on Calvary.

INTELLIGENCE AS A RESULT OF OBEDIENCE

Now, concerning these great truths which had that day been revealed to Adam, and other truths which were given unto him through the same sure means of revelation direct from God, he became intelligent in a supreme degree and understood and declared the nature of God and the meaning of these commandments and the blessings that were obtainable through compliance with them:

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual and devilish.

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent.

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled. (Moses 5:12-15.)

So I take it that in the beginning, using that phrase in the scriptural sense, as relating to Adam's posterity, men were inherently good. They received the word of the Lord, which became scripture unto them, aye, written scripture, for scriptures were written in the days of Adam. But Satan came among them saying: "Believe these things not. This story that Father

Adam is telling you is not to be trusted. The God of whom he speaks is not that kind of being at all. This is the nature of God"—and theories were invented; false doctrines were taught. Let me say, without giving offense to anybody, there were higher critics in the days of Adam, learned men, who undertook to explain the things of God by the human wisdom, and such undertaking has always been failure. Aye, from that early day down to the present time many of the descendants of Adam have believed Satan and loved him rather than God.

Thus did what we call human nature become perverted. We recognize, therefore, as to stage of development, what we may call pristine or unperverted nature of man; then the perverted nature of man; and that perversion of what was otherwise good has gone on in the world, and is going on apace in the day in which we live. Happily we may complete the classification, or carry it one step further, by adding to those two—the pristine or unperverted nature and the perverted nature of man—a third, which I shall call the converted nature of man, manifest by those who are converted in their hearts to the things of God, they having turned away from the perversity of the flesh and of things wholly earthly, to give proper consideration to the things of God.

MAN'S FREEDOM OF AGENCY

Many have tried to explain the nature of man as being due to chemical and physical processes going on in the body, producing conditions to which the bodily organs respond and to which the mind gives assent, and they tell us, therefore, that we are all creatures of circumstance, incapable of doing other than what we are virtually compelled to do. That is the basis of the comparatively modern fad known as the behaviouristic psychology, or the doctrine of behaviourism which, carried to its extreme, would rob man of his power of choice, making it appear that he is an automaton, bound to respond to the touch, be it skilled or otherwise, good or bad, even as these great pipes respond to the master touch of the organist at the console. Believe it not, man is no such mechanical contrivance. He is more than a mere machine. He is a son of God with the power of choice and agency. He had that in his unembodied state—for who can doubt but that we lived before we were born? Can you believe that mortal birth marks the beginning, the actual beginning of the career of a human soul? It marks the beginning of the earthly stage of a being who existed unembodied before that time.

I take it that every one who accepts the Holy Bible, specifically the New Testament, as a guide, and the Old Testament as well, must know in his heart that Jesus of Nazareth lived in the spirit state before He was born as Mary's child; and He is our elder brother. Though differing from us in certain essential respects, He was born a babe in the natural order of birth, and as He had

a pre-existence or ante-mortal existence or life, so had we. So had everyone of us. This earth-life is but one stage in the course of the soul's progression, and we may speak of the main stages, so far as revealed to us, through which every soul passes, as these: First, the unembodied, the spirit state in which we existed, you and I and all the rest of the uncounted hosts who have lived upon the earth, are living, or yet shall live, as intelligent individuals, blessed there with the power of choice, the freedom of agency, the right to exercise our minds, and the ability to do it. In that first of those stages there must have been freedom, else how explain the scriptures, particularly the declarations of John the Revelator and of Jude, that there was strife and war in heaven between the forces of Lucifer and those who followed Michael, representing Jehovah, the Lord Jesus Christ? The first, then, is the unembodied or unborn state so far as this earth is concerned, this earth-life, this period of mortality.

The second is the embodied state in which we find ourselves, the spirit tabernacling in a body composed of the materials of earth.

The third is the disembodied state, which is brought about through the change, mysterious to all of us, awful to many, called death, when the body is left, but the spirit that animated it has simply vacated the body, the tenant having deserted the house.

And then, beyond all question, if we accept the word of God, there shall come a fourth state, the re-embodied, brought about by the resurrection from the dead, which condition shall come to every soul that has ever lived upon the earth, and which was inaugurated by the resurrection of the Lord Jesus Christ after His death on the cross.

I reiterate, we must recognize the unembodied or unborn state, the embodied or born condition, the disembodied or dead condition, and the re-embodied or resurrected condition.

NO MERE CREATURE OF MECHANICAL CONSTRUCTION

Let it be repeated that in his embodied state the human being is no mere creature of mechanical construction, operated upon by the diverse influences of his environment, his response thereto being fixed or pre-determined, his so-called volition being but imaginary. No, no; individual behaviour is the result of conscious exercise of choice or personal determination. Beware of Satan's modern snare—the unscriptural, unreasonable, unscientific appeal of behavioristic psychology.

We have our right to do as we choose and of necessity we must take the consequences of our choice. We can not assume the right of choice without assuming the certainty of responsibility. Now touching that matter of the erroneous conception of the human being as one who is bound to follow the forces and influences that operate upon him as a machine, I ask your attention to the words of the Lord given to Abraham of old, and recorded

in the Book of Abraham, which, remember, is an older scripture than Genesis, and Genesis in some parts, the part relating to Abraham particularly, is taken from the record known to us as the Book of Abraham. Abraham declares that the Lord showed unto him the spirits of men before they were born. The words are themselves so impressive that any paraphrase would detract from their beauty, so I read to you from the third chapter of the Book of Abraham :

Now the Lord has shown unto me, Abraham, the intelligences that were organized before the world was ; and among all these there were many of the noble and great ones ;

And God saw these souls that they were good, and he stood in the midst of them, and he said : These I will make my rulers ; for he stood among those that were spirits, and he saw that they were good ; and he said unto me : Abraham, thou art one of them ; thou wast chosen before thou wast born. (Abraham 3 : 22, 23.)

Yes, we lived before we were born into these bodies, and we shall live after these bodies have been consigned to the grave, for we are eternal. The direct word of God, coming through the prophets of this dispensation as it came through those of old, makes plain that sublime fact. Man belongs to the order of eternal beings, and we shall find that out when we pass through the change that so many have passed through already. We can only find it as a matter of certain experience to ourselves by passing on, but we shall live beyond the passing. In brief, you were you and I was I before our birth. You will be you and I shall be I after death.

What is the meaning of this earth life, this embodied state? We are further told in that same great revelation :

EARTH LIFE A TESTING GROUND

And there stood one among them (among those spirits) that was like unto God, and he said unto those who were with him : We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3 : 24, 25.)

That is the purpose of our earth life. Given our agency and freedom we are here to show whether we will exercise that power of choice in choosing to do what the Lord commands us to do, whether we have faith and confidence in Him, to the extent that His word is enough for us. Here we demonstrate whether we are willing to obey the higher law or whether we are determined to accommodate ourselves to the conditions of this perverted nature of mankind. Is not the plan simple and its operation natural and essentially ennobling?

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THURSDAY, JULY 7, 1932

EDITORIAL

CHALLENGE TRADITION!

THE world owes most to the men, great and small, who in the name of truth have dared to challenge tradition.

The leaning tower of Pisa, Italy, stands 173 feet high, of beautiful architectural design, but through a fault in its foundations, it leans 13 feet from the vertical. From the top of the tower, as every school boy knows, Galileo dropped stones of different sizes and found that they reached the ground at the same time. This did away with the teaching of centuries that a heavy body falls through space more rapidly than a light one. We now know that gravity acts alike upon all particles of matter. A feather falls more slowly only because in proportion to its weight it offers a large surface to the resistance of the air.

Courageously and intelligently Galileo applied the test of truth to other well-worn traditions and showed them to be erroneous. For his pains he was imprisoned and dishonoured by the tradition-bound leaders of the day. But, his work has become the foundation of our rational study of the universe. From Galileo do we commonly date the beginning of modern science. Pisa and Florence, the cities in which he spent most of his life, vie with each other to do his memory honour.

In the public square of Genoa, 120 miles north of Pisa, stands a heroic monument to Christopher Columbus, one of the finest in Europe. Columbus spent the years of his young manhood in Genoa, and dreamed his great dreams there. A few miles northward, a little village puffs and blows because in it Columbus was born. Yet, when he challenged the geographical tradition of his day, he was scorned by his compatriots; and even when he had discovered America, jealousy and misunderstanding landed him in prison and left him broken hearted. Nevertheless, the great era of geographical exploration and discovery may well be dated from Columbus.

The history of human progress is indeed but the story of the men who have loved truth above all else, and who have refused to be coerced by unsupported tradition, however powerful its advocates have been.

This is a well-known thought to Latter-day Saints, but one that never grows old. The whole message of the restored Gospel is contained in its call to the banner of truth. The light of truth must guide every human being if safety of body and soul is

desired. To follow another person, thoughtlessly and in darkness is unworthy of intelligent man, and usually leads to disaster. Only upon the basis of spiritual as well as physical truth can the world gain its heart's desires.

The Church of Jesus Christ of Latter-day Saints pleads with all men to test the traditions of their lives by the measure of truth; to investigate for themselves the accuracy of the beliefs which have been taught them; and to make truth their supreme desire. If that be done, the truth of the restored Gospel will of necessity become established in the hearts of men.—W.

DECLINE OF ENGLAND'S BIRTH RATE

THE study of vital statistics is one of the things in which the present age has a definite advantage over all which have preceded it. The census figures and the periodical returns of deaths and births allow nations from time to time to take stock of what is happening, and to devise such means to make things happen as they would have it, if possible.

In Great Britain the birth rate and the death rate have been for several years creeping steadily nearer to one another. In 1924 the birth rate was 19.3 per thousand, and the death rate only 12.6. In 1931 the birth rate for England and Wales had fallen to 15.8 per thousand, and the death rate to 12.3. During the first quarter of the present year in England and Wales we find a new low birth rate record of 15.3, coupled with an increase in the death rate to 15.4. Thus deaths in ninety days exceeded births by 1,214. If the decline should continue in the next decade, as it has been doing in the past ten years, it would be calamitous to this country, which once boasted of its large families. But in a nation which encourages the pernicious doctrine of birth control and other forms of race suicide, where even the clergy wink at it and passively endorse it, and where the sanctity of marriage is almost a memory of the past, what else can be expected. It is merely history repeating itself.

Then, again, the present economic depression furnishes an excuse against marriage and the raising of a family. It is no longer considered a disgrace, or even a misfortune, not to have children, while to do without them is frequently desired and voluntarily sought. The large family is not only individually, but socially disapproved, and the parents of numerous children often meet public censure. The large family becomes appalling to the inexperienced couple when measured by the care they have had to give a first child, and others excuse themselves on the ground that "my wife's health will not permit her to raise a family," and yet she is well enough to attend card parties, theatres, picture shows, and other forms of social pleasure. Poodle dogs and lap

dogs have taken the place of offspring; one-room flats, with no provision for children, have taken the place of homes; women will not raise children, because it spoils their girlish figures and beauty; divorce courts are becoming congested with the trial of cases, in which it is proved that gross immorality has been systematically practised in order to secure a separation. Young and attractive women are willing to go through fire and water to avoid maternity, and yet, when it becomes too late, would go through hell fire itself if thereby they might retrieve the consequences of their folly.

"Mormonism" recognizes the first divine command given to Adam and Eve, "Be fruitful, and multiply and replenish the earth," as being still the foremost social law to mankind. Motherhood is consequently looked upon as the right and duty of every well-born woman, and fatherhood of every worthy man. Measured against this holy purpose of marriage the gratification of lust is debasing and sinful. Latter-day Saints welcome children to their homes, as blessings from the Lord. "Children," says the Psalmist, "are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hands of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gate." Again, "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Thus shall the man be blessed that feareth the Lord." The whole burden of Scripture is such as to emphasize the blessedness of obedience to the first great command. The nation or people that wilfully violate it is headed for destruction.—JAMES H. WALLIS.

HUMAN NATURE AND DIVINE

(Concluded from page 423)

To those who would make man one of the animal kingdom in a literal sense and who say that we may learn from the animals to the extent that we should do as they do—let me say incidentally that it would be a good thing if some of us did live as orderly as do some of the animals—let it be known that man does not belong to that order. He is not the creature of impulse and external influence only. Unto man these commandments are given, and we are to demonstrate whether we will abide by them or not.

A great deal has been said of late concerning the discoveries of men of science. Indeed, not long ago—not long ago means to-day, a few days, a few weeks or a few months, time as measured by achievement passes so rapidly—an announcement was made that a concensus of opinions from scientists had been compiled by

Edward H. Cotton, and that science had at last found, or was on the point of finding, God. A book by the compiler named attracted a great deal of attention when it came from the press last summer under the startling title, *Has Science Discovered God?* and within the covers of the book we find the opinions of astronomers, physicists, botanists, zoologists, biologists in general, all indicating that they were convinced that there was purpose in nature. Eminent scientists declare that instead of looking upon the universe as a mechanical contrivance we must rather think of it as a great thought or conceive of it as the working out of a masterly plan created in a mind of supreme intelligence. Others have gone so far as to say that as there is design in nature there must have been a designer, and, therefore, there must be an intelligence acting throughout space, acting upon the lowly organisms, acting everywhere, and that they call God.

GOD IS MANIFESTED THROUGH HIS WORKS

No. Those are manifestations of the works of God, of His purposes, of His plans, but they are not God any more than this spacious building is actually the architect who planned it, or the builder, speaking collectively, who erected it. You see the works of these men and rejoice in them, but this building is neither the architect nor the builder. The Temple is not God. It may be reared for His service, administered to His glory, but He is not a being of stone and brick. I regret to say, after giving careful attention to the opinions of all these great men who have been quoted in the volume named, that I am convinced they have not found God. They do not recognize Him for what He is, as He revealed Himself unto Adam and other prophets in ancient and latter days, a being after whose form and likeness, physical, mental and spiritual, man was formed.

In this world when we give any seemingly new conception a name it is apt to be brought into disrepute, and if you present these views to some they may shrug their shoulders and say that this is but a revival of the rejected conception of an anthropomorphic God. Men refuse to recognize God as a being after whose form and nature man has been formed, but that is what He is, for He has revealed the fact, and who knows more about Him than Himself?

Men who have sought to appraise the work of Jesus of Nazareth, and who have searched and read and theorized and dug and delved into records of the past, persistently pass over the consideration of what that being, Jesus of Nazareth, has said about Himself. If I want to know something definite about Him I prefer to read what He said about that particular phase of His nature, and I find that He expressed Himself very fully. For example, He declared that He was literally the Son of the Eternal Father. Then He declared that He was so like unto His Father

that anyone who saw Him saw what kind of a being His Father was. Those are plain declarations of scripture. Why try to explain them away? Why try to introduce mystery in place of simplicity and clear-cut fact?

Now, when Satan came among these Adamites, those to whom Adam in person was trying to teach the truths respecting God, he said, "Believe these things not," and set up theories and conceptions in opposition to the truth. So has it been in every dispensation, each followed by a great falling away or apostasy. The Adamic dispensation was followed by this apostasy; so was the Noachian; so was the Abrahamic; so was the Mosaic, and so was the dispensation of the meridian of time, in which the Christ ministered in His body of flesh and bones upon the earth. Then came the great falling away, for Satan came among the people and said, "Believe it not," and they believed it not and they loved Satan more than God.

ALTAR ERECTED TO UNKNOWN GOD

Our scientists, recognizing plan and purpose in nature, have not yet found out God. I am reminded that the men of learning in olden times were met by similar difficulties, a single instance of which is furnished by Paul in his experiences at Athens. On a certain memorable and important occasion, of which you may read in the seventeenth chapter of Acts, he was waiting there for fellow missionaries to catch up with him, and we read:

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship him declare I unto you.

Try to envisage the scene on Areopagus or Mars' Hill, on the slopes of which were many temples built to heathen deities, to Jupiter and Juno, to Venus and to Mars. But the Athenians felt in their hearts that with all these deities of their own contriving

there was yet some deity greater and more mysterious than they all. Therefore they were honest enough to erect an altar and to inscribe it, "To the Unknown God," really recognizing the existence of such being, but confessing their ignorance of Him.

So I feel to say to those who are simply finding some of the purposes of God, why not open your hearts to the fact of His existence as a living, directing, supreme personage—our Father? Why worship Him as an unknown God, when He is willing to declare unto you His own nature, to reveal Himself unto you if you will but let Him? And the reason He does not reveal Himself as He would is that we have become so perverted in our natures that we will not listen unto Him. We are content with the things of earth. Have we been successful? Look about you. Look at the condition of the world to-day and see whether our philosophies, our theories and our self-centered interests have brought about good. What have they done toward converting the nature of man and bringing it into some semblance of that unperturbed nature which was characteristic of men in the beginning of which I have spoken?

TRUTHS REVEALED THROUGH LATTER-DAY REVELATION

In this day when the Lord has prophets upon the earth again and apostles and men authorized to speak in His name, He has made plain many truths that have been lost if they had ever been revealed aforetime. Thus He spoke through the Prophet Joseph Smith in the year 1833, as you may read for yourselves in the ninety-third section of the Doctrine and Covenants:

Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. (Doc. and Cov. 93: 38, 39.)

Oh, when will we get rid of traditions that are founded upon falsehood, upon ignorance, upon misconception, and return again to the source of truth in its purity, and be willing to listen unto the voice of the greatest Teacher, which voice proclaims the sanctity of the human soul, the greatness of man as a son of the living God? That voice declares that a way is provided whereby the sons and daughters of God may find their way back into His presence, if they will but comply with the commandments which He has given, thereby showing their worthiness!

No, man is not of the animal order! He stands as the embodied offspring of Deity, with a nature, sad to say, perverted in part, but fundamentally and intrinsically good. Oh that we may live up to the promptings of that divine nature, remembering who we are, living according to the laws that God has given; for, mark you, this fallen nature of mankind can never be removed except

through compliance with those laws of God. We shall meet the calamities that have been predicted for the ages, and particularly for this age in which we live, except we avert them by complying with the conditions which God has given, accepting Christ as our Saviour, our Redeemer, and obeying His laws and His commandments. In His name I pray that we may. Amen.—(Address delivered in the Tabernacle, Salt Lake City, Utah, March 13th, 1932.)

MANIFESTATIONS OF THE LORD'S POWER

ELDER GEORGE H. CURTIS, OF THE ULSTER DISTRICT

AND the prayer of faith shall save the sick and the Lord shall raise him up.

One Thursday morning President W. Cleon Skousen and myself were called to administer to a tiny baby only six weeks old. For a week the child had been in the throes of convulsions. We anointed and blessed him according to the desires of the parents and waited for the cleansing Spirit of the Lord to take its effect. "In my name they shall heal the sick"—the promise was literally fulfilled. Immediately, the baby began to recover and within a few hours was absolutely normal and sleeping quietly. Who could question the power of the Priesthood and the mercies of God before such evidence?

Within a few days after the above occurrence we again witnessed the healing hand of the Lord. A young member of the Church had been bed-ridden for some time with tuberculosis of the stomach. Due to the weakened condition of her body rheumatism settled in her right hip, causing much pain which the efforts of science could not relieve. Late one night we were called to the bed-side of this little one where we prayed that the Lord might cleanse her distressed body.

It was several days later before we were able to revisit the home and behold the power of the Lord which had been manifest. The pain had left and normal strength had come to the child's body—she had risen from her bed of affliction and walked!

CHURCH WIDE NEWS

ELDER WILLIAM H. KING, United States Senator from Utah, was elected president and chairman of the American Palestine Committee at a meeting held at Washington, D. C., May 22nd. The purpose of the organization is to assist in the establishment of a national home in Palestine for the Jewish people.

IN the presence of more than 2,000 spectators a monument in honour of Jim Bridger was unveiled May 9th, at Bear River City, Utah. Apostle George Albert Smith, president of the Utah Trails and Landmarks Association, conducted the ceremonies. Jim Bridger, trapper, frontiersman and guide, paddled down Bear River in a bull-hide boat in 1824, and was the first white man to set eyes on Great Salt Lake.

PROFESSOR LEROY WATERMAN, director of the Cleveland Museum archæological excavations in Mesopotamia, announced May 13th, the discovery of what is believed to be the "Tower of Babel," in the ancient city of Akshak. The find is a mound about 50 feet high and 250 to 300 feet in diameter, and is made of sun-dried bricks. Inscriptional material found in the mound, confirms the early origin of the structure.

LATE PRESIDENT CHARLES W. PENROSE's family celebrated his one hundredth birthday, Saturday evening, May 14th. President Penrose was born at Camberwell, London, England, in 1832. He joined the Church when a young man and soon became noted for his preaching and writings. He filled numerous missions, returned to England and presided over the European Mission before being called to the First Presidency.

FROM THE MISSION FIELD

Transfer: Elder Percy L. Matthews was transferred from the European Mission Office to the Portsmouth District on June 28th.

Appointment and Release: Elder Frank J. Mozley was appointed president of the Leeds District, June 14th, to succeed Elder O. Horton Transtrum who has been honourably released.

Releases and Departures: The following missionaries were honourably released June 17th, from their labours in the British Mission and have departed for their homes in America: Elder David L. Rowley, of the Bristol, Portsmouth and Newcastle Districts, and Elder John F. Hawkins of the Liverpool and Newcastle Districts, who sailed on the *Europa*, June 24th; Elder S. Albert Smith of the Scottish and Hull Districts, and Elder H. Vernon Clegg of the Bristol and Sheffield Districts, who sailed on the *President Roosevelt*, July 7th.

Branch Conference: Of the Brighton Branch, Portsmouth District, June 19th. A special programme consisting of the theme, "The Restoration of the Gospel," was presented. Dissertations were delivered by Elders Elden L. Bastian, Glen F. Oliver and David L. Rowley.

Doings in the Districts: *Norwich*—Lowestoft Branch Relief Society enjoyed an outing through over fifty miles of territory, Thursday, June 8th. A large char-a-banc, chartered for the occasion, was filled to capacity with happy picnickers. Several stops were made at points of interest where refreshments were served and games participated in.

Scottish—Two people were baptized in the River Dee by Elder LeGrand G. Sharp, one on June 11th, who was confirmed by Elder Carl Condie, and one on June 13th, who was confirmed by President A. Ray Curtis.

Sheffield—President Robert C. Neslen baptized two persons at a service held in the Sheffield chapel, June 4th. They were confirmed the following day by Elder E. Wendell Stringfellow and local Elder James R. Bargh.

A farewell social was recently held in the Sheffield Branch in honour of Elder Vernon H. Clegg prior to his departure for America. The high regard held for Elder Clegg was attested by an excellent programme.

SHALL WE KNOW OUR OWN ONCE MORE?

WHEN the angel's welcome's given,
 When we enter holier sphere,
 And in that sweet joy of heaven,
 We forget our troubles here,
 Shall we meet there father, mother,
 Friends and loved ones, gone before,
 Shall we recognize each other,
 Shall we know our own once more?

Chorus:

Yes, we there shall know each other,
 We shall know our own once more!

When our friends, who, travelling faster,
 Long since crossed the great divide,
 Who with us did serve the Master,
 Meet us on the other side,
 Shall we read in their sweet faces,
 Love and friendship as of yore,
 Shall we feel their fond embraces,
 Shall we know our own once more?

Oh my soul, let naught confuse thee,
 How much sorrow life may bring,
 Let this glorious hope enthuse thee,
 Cause thee to rejoice and sing;
 All in which your faith's delighting,
 Will come true on yonder shore:
 There will be a reuniting,
 We shall know our own once more.

Come, ye sad and heavy-hearted,
 Yonder beckons brighter day,
 There you'll find your dear departed,
 Sainted loved ones—yours for aye!
 Death and parting here bereave us,
 There reunion will restore
 All we've lost, no more to leave us—
 We shall know our own once more!

FRANK I. KOOYMAN.

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